1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

551 has an intimate connexion. Another woman is now called Tchina'-
565 eviat; *eviat* is the word for the bamboo rod used in catching bonito,
765 the connexion being that Sarumpots was engaged in bonito-fishing when the accident occurred. The name of Sobak, my next-door neighbour, means 'to make a grab at', as the shark does at its victim, and commemorates the same catastrophe. In cases of importance the old names seem to be dropped completely. I never succeeded in ascertaining what the names of these people had been before. All inquiries were side-stepped by the answer: 'No one uses it.'

551 As previously explained, these substitute names may be used by relatives who are not permitted to say the individual's personal name. The taboo on the names of certain relatives extends to the use of words which are the same as these names, for which some substitute must be found, either a circumlocution or a word from another dialect.

551 These taboos are falling into disuse in consequence of contact
177 with the white man. Most of the people at Petats showed no hesitation in saying the names of their taboo relatives when giving me their genealogies, but at Kurtatchi they either gave me a substitute name or the name of the relationship, or asked some one standing by to say the forbidden word. One man, finding himself alone with me, having occasion to speak of his brother's wife, whose name he should not say, whispered: 'She is my *wagun*, but I'll steal her name and say it quietly.'

• [599] The whole system of substituting or changing names is destined to disappear in the near future by reason of the introduction of the Government census. 'Name e stop along paper belong white man, no can loose im.'

SUMMARY

612 The outstanding characteristics of the structure of this society
613 may be summarized as follows: The kindred, comprising the
591 mother and the father, the siblings of both, and their children, is the unit of which the individual is most aware in relation to the ordinary give-and-take of everyday life. In general, the tie between the individual and his relatives on the mother's side of the house (his lineage) is the stronger, but much depends upon whether the individual is living in the mother's or the father's village. This is to some extent a matter of his parents' choice, but if one individual